In Memoriam.

Rev. John B. Spotswood, D. D.

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IN MEMORIAM.

REV. JOHN B. SPOTSWOOD, D.D.,

MINISTER OF THE GOSPEL,

1832 – 1885.

BORN FEBRUARY 8TH, 1808.
DIED FEBRUARY 17TH, 1885.
AGED 77 YEARS.

William Parker Patterson

"*. . . . he being dead yet speaketh.*"—Heb. xi., 4.

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INTRODUCTION.

THE preparation of this little memorial volume has been undertaken at the request of the Session of the New Castle Presbyterian Church.

The writer would take the present opportunity to offer a few words of explanation. At the spring meeting of the Presbytery of New Castle, held in Port Deposit, Md., he was appointed to prepare a sketch of the life and labors of Dr. Spotswood, and to read the same at the next stated meeting in the fall, to be held in the Lower Brandywine Church. The paper thus prepared and presented was favorably received; and the suggestion was made, on the part of several of the more intimate of Dr. Spotswood's brethren in Presbytery, that the Session of the church might very properly assume its publication for the benefit of the congregation and Presbytery.

Something similar to that had already been considered by the members of the Session. On the evening of October 10th, in the pastor's study, the Session, after a free and cordial consideration of the matter, very unanimously determined to issue what now is affectionately offered to the friends and copresbyters of Dr. Spotswood.

Sincere acknowledgment is hereby made to the family of Dr. Spotswood and others who have so kindly furnished the writer with needful facts and dates, thus very materially aiding in the preparation of the sketch.

The preparation of this Memorial, on the part of the writer, has been a labor of love. That the reading of it, by those into whose hands it may fall, may not only greatly comfort but also stimulate to an earnest and faithful service, in the cause of the Redeemer, is the fervent hope and prayer indulged as it is now sent forth.

WILLIAM P. PATTERSON.

THE MANSE, NEW CASTLE, DEL.,
OCTOBER 30TH, 1885.

I.

SKETCH OF LIFE AND LABORS.

NE of the most significant facts regarding the founding and extension of Christ's Kingdom, in the world, is the use, on the part of God, of human instrumentalities. Infinitely wise, He never errs in the selection of His laborers. In the call of men to the ministry, and in the sanctification of marked and peculiar gifts, we may, very frequently, behold a wonderful exhihibition of divine providence. Through the different periods and exigencies, in the history of the Church, God has never left Himself without faithful witnesses. In each successive period the Saviour has remembered His promise, made to the first disciples, and has been indeed ever present with His Church, raising up and commissioning those qualified, both by nature and by grace, to contend with difficulty, and to triumph in all their efforts to be valiant for the truth. And after the good fight has been entirely fought, and the victory won; when these devoted servants of Christ come to the time

when it is the Lord's will that they shall depart out of this world to enter upon the full enjoyment of their reward in glory, it is altogether fitting that the Church should pause a moment to take, at least, a brief glance at their lives and labors, and to place on record her heartfelt appreciation of, and gratitude for, what they been permitted to accomplish in the service of the Master.

Hence there is laid upon us the performance of a duty which we can not but meet gladly and gratefully, though our hearts yearn after the departed, and are filled with sincere sorrow because of our bereavement.

JOHN BOSWELL SPOTSWOOD, the subject of this sketch, was born Feb. 8th, 1808, in Dinwiddie Co., Va., being the son of Robert and Louisa (Bott) Spotswood. He was a lineal descendant of Sir Alexander Spottswood, the colonial governor of Virginia from 1710 to 1723, from whose name Spottsylvania county was known as such, and of John Spottswood, Archbishop of St. Andrews, and Lord Chancellor of Scotland. After a thorough preparation in the schools of Petersburgh, Va., he entered Amherst College, graduating therefrom in 1828.

When twenty years of age he made a public profession of his faith in the Lord Jesus Christ, being received to the communion of the church of his Alma Mater. Following upon his graduation he spent one year in the Union Theological Seminary, Va., and two years (1831-32) in Princeton Seminary.

He was licensed to the gospel ministry by the Presbytery of East Hanover, in Petersburgh, Va., in April, 1832, and was ordained an evangelist by the same Presbytery, Oct. 19th, 1833. He became stated supply of the Sussex church, Sussex Co., Va., continuing in that capacity until his installation as pastor, April 18th, 1835. Being released from this charge April 17th, 1840, he acted as stated supply of the two churches at Mt. Paran and Ellicott's Mills for the next two years. On Thursday, Nov. 9th, 1842, he was inducted into the pastoral office in the church at New Castle, Del., by the Presbytery of New Castle.

In 1848, he received from Jefferson College, Pa., the honorary degree of Doctor in Divinity, a bestowment which, in his case, was fully merited, as they who know his qualifications can testify.

Dr. Spotswood was married in Philadelphia, Pa, May 20, 1833, to Miss Sarah Peters Willing, daughter of William S. Willing, of Philadelphia.

She and six daughters remain to mourn a loss, which, to them especially, is irreparable. His death occurred February 17, 1885. Towards the close of the afternoon, just as the sun was about sinking to rest, surrounded by those whom he loved better than life, without pain, cheered and upheld by a firm faith and hope in his divine Lord and Redeemer, in the fulness of years and honor, he passed peacefully away—a veritable falling asleep in Jesus. Closing his eyes forever upon the scenes of earth, it was his joy and privilege at once to behold, in the Father's House, visions of perfect beauty and bliss, and to receive the cordial welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Sabbath preceding his death he was to have preached in the pulpit from which, for so many years, he had proclaimed a pure gospel. For some time previously he had experienced, for him, an unusual degree of health, and he yearned once more to lift up his voice for Christ, but such was not the will of the Lord.

In this brief outline of a half century of labor, in the gospel ministry, we have, after all, but a feeble representation of the steadfastness and fidelity of a

good minister of Jesus Christ. We can not, of course, in this limited space, recount the actual results in the manifestation of the truth. Who, in fact, can enumerate the fruits in the life of any true devoted servant of the Lord? Not until the record is opened, in the last day, shall we know of the souls redeemed; of the strengthening of the Church of God's Son; and of the full measure of good really accomplished.

In his missionary work, carried on in connection with the Presbytery of East Hanover, he proved his unreserved consecration to the cause of Christ. He was ever faithful and enduring. Never did he spare himself, either in sunshine or in storm. As a pastor he was always acceptable, and remarkably successful in winning souls to the Redeemer.

During his first pastorate he was instrumental in erecting two churches in the county of Sussex, Va., and another in Jerusalem, the capital of Southampton county, in the same State. But his health failing him, he was compelled to relinquish these charges, which had become more than pleasant to him, and wherein he had been permitted to see a very interesting work increase from a feeble beginning. Purchasing a farm in the neighborhood of

Baltimore, he sought rest; but rest was not for him. The Lord had other work in reserve for him. Being guided to a recently renovated church, within three miles of his residence, whose pulpit was irregularly supplied, it was proposed that he should address the congregation on one occasion when the expected supply had failed to appear. The consequence was an invitation, most cordially given, to assume the oversight of their spiritual interests; and from that time Mt. Paran Church became established on a firm foundation.

He was next called to minister to the Presbyterian organization at Ellicott's Mills, now known as Ellicott City, Md. In addition to his pulpit and pastoral labor, he set himself resolutely to the work of collecting funds for the erection of a church building needed at this point. Succeeding in this latter undertaking, he felt free to accept the call tendered him by the church in New Castle, Del. He commenced his work, in this new field of labor, on the 2d of June, 1842, and was duly installed, as pastor, in November following.

In the installation services Rev. James Latta presided, propounded the constitutional questions, and delivered the charge to the pastor; Rev. J. C. Backus,

of the Presbytery of Baltimore, by request, preached the sermon; and Rev. Reese Happersett gave the charge to the congregation.

Dr. Spotswood resigned this charge in the spring of 1883, impelled thereto because of impaired physical health. The dissolution of the pastoral relation, painful in the highest degree, gave rise to the expression, by the congregation and the Presbytery alike, of the warmest sentiments of regret and affectionate regard, as will be seen later on in the Memorial.

Now, certainly, it is not too much to say of Dr. Spotswood that he was an eminently faithful preacher of divine truth. His pulpit ministrations were always simple, evangelical, scriptural, tending to the edification of believers and the conversion of sinners; and saying this much, we speak in terms of the highest praise. Happy he of whom such testimony can truthfully be borne! Dr. Spotswood knew what he believed; nor did he ever fear to declare unto men the whole counsel of God. His one supreme, overruling purpose seemed to be, if we understand his character aright, that Christ should be magnified in him, whether by life or by death. Yet loyal as he was to truth and duty, he

possessed, at the same time, a heart that was tender and affectionate, in no small degree. He knew nothing of moroseness. He was ever bright and cheerful. When he could, it was his delight to contribute freely to the joy and pleasure of others. And even when increasing bodily weakness became his daily portion, it still was his earnest desire to minister, as far as possible, to the comfort and welfare of those about him. Not soon will his memory fade away as a kind and true husband and father! Not soon will he be forgotten, as the trusting, helping friend, by the many to whom he ever rejoiced to bring relief and consolation; for it is noteworthy, in this connection, that he could not *know* of distress or sorrow or want, without instinctively holding out the liberal hand, or speaking words to cheer and to comfort. And could all those to whose spiritual necessities he ministered, for more than a half century, come forward to testify in his behalf, it would be to speak of him as the wise counsellor, the faithful and affectionate pastor, the unerring guide.

As the end of his active ministry drew nigh, it was his regret that, because of age and bodily infirmities, he was incapacitated from doing all he

wished to do for his Master — in the way of pastoral duty, for example; but whatever he lacked, in this respect, was fully supplied by those who yet remain loving and faithful toilers in the church so dear to him. In a word, his was a character of almost ideal excellence and beauty — simple, uncalculating, unassuming, trustful.

Nor should we forget, in this review of the life and labor of so devoted a servant of God, that he was pastor, for over forty years, of an historic church. The congregation of the New Castle church is perhaps older than that of any other of our denomination in this county, the date of organization, with "strong probability," extending as far back as 1684 or 1685. In 1703 it had a bench of Elders, a Board of Trustees, and numbers and wealth sufficient to justify the erection of a new house of worship,— elements which surely indicate that it had been in existence for some considerable time.* And he was the one minister, out of less than a score whose united pastorates covered well nigh two centuries, who remained the longest time in the pastoral office — a period of almost forty-two years.

*An Historical Sketch of the Presbyterian Church in New Castle, Del., by the Rev. J. B. Spotswood, D. D., p. 15.

Following such men as Robert Cross, Gilbert Tennent, John Dick, John E. Latta,—men whom history holds up to our view as eminently qualified for the great work to which they consecrated their energies — he was far from being their inferior in any wise. And with them he will go down to posterity, in the history of this church, justly venerated and had in grateful remembrance.

One event of considerable interest, which transpired during Dr. Spotswood's pastorate at New Castle, was the erection of the present substantial and beautiful structure, in which, for about thirty years, the congregation has met statedly to worship Almighty God. The old building, dating back to 1705, and still fragrant with hallowed memories of the past, proved too small for pressing need. Every pew was rented, and there were no accommodations for a larger number. Hence we are glad to know that the work of providing a more commodious and comfortable edifice was undertaken, on the part of the people, with commendable unanimity and liberality.

It was perhaps owing to the retiring disposition for which Dr. Spotswood was noted, that positions of trust, in the gift of the church, were not more frequently accepted by him. Yet for a life

otherwise public than that of the consecrated pastor he seems to have had no ambition whatever. He wished to be known simply as a faithful laborer in the Master's vineyard. Nevertheless, in the early history of Lincoln University, when it was called Ashmun Institute, we find his name among those who were its trustees. And for some considerable time he served on the Board of Trustees of Lafayette College, at Easton, Pa., giving freely of his time and ability, to aid in the promotion of the interests of that Institution. At the time of his death he was an honorary member of the Historical Societies of Pennsylvania and Virginia.

We rejoice greatly that God, in His providence, raised up such an one as our venerated father and friend, endowing him so plentifully with the gifts and graces which made him a well-doer and a source of blessing, in the generation and community in which he lived. And we are none the less glad that he was spared to a ripe old age, "coming to his grave as a shock of corn cometh in, in his season."

There are those of us who can very sincerely record our sense of the loss we have sustained. Many indeed are the ties and personal relations of an en-

dearing character, that have been sundered in this dispensation of divine providence; but only for a season. Soon there shall be a re-union lasting as eternity itself.

Contemplating, then, the departure of the good from earth to heaven; regarding them as they enter the gates of pearl with songs of deliverance upon their lips, we may well learn of the sustaining power of God's grace, and draw therefrom a comfortable hope of our own departure.

The lesson that should ever be impressed upon our minds is that of the importance of being always ready; for, in such an hour as we think not the Son of Man cometh. Happy, thrice happy we if, when He cometh, He shall find us with our lamps trimmed, our lights burning, and we ourselves prepared to enter with Him, into the Marriage Supper of the Lamb!

"And I heard a voice from heaven, saying unto me, Write: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." (Rev. XIV: 13.)

II.

THE services connected with the burial of Dr. Spotswood took place on Friday, Feb. ~~17~~ 27th, 1885, at two o'clock P. M. A brief service was held at his late residence, consisting of the reading of portions of Scripture by the pastor, and prayer by Rev. S. A. Gayley, D. D., of the West Nottingham Church, and for over a quarter of a century a warm personal friend and co-presbyter. The casket was then placed in a hearse and borne to the church, which was completely filled with the intimate friends of the family and those with whom Dr. Spotswood had been associated in his official and social life in the congregation, community, and Presbytery. As a mark of respect the public schools, together with the places of business, were closed during the funeral services. The pall-bearers, on this occasion, were Messrs. George Gray, Attorney-General of Delaware, now United States Senator; William F. Lane, a Ruling Elder in the church; James G. Shaw, William D. Greer, George W. Turner, and John Johns.

When the casket had been reverently placed before the pulpit, the pastor commenced the services by announcing the 736th Hymn,

"How blest the righteous when he dies,
When sinks a weary soul to rest!
How mildly beam the closing eyes!
How gently heaves th' expiring breast!"

This was followed by the reading of the twenty-third and forty-sixth psalms, by Rev. S. A. Gayley, D. D. Prayer was then offered by Rev. Justus T. Umsted, D. D., of Smyrna, Del., after which the pastor spoke as follows:

Upon one of the roads leading from the classic old town of Princeton, it was my privilege once to behold a rare and beautiful sight. In company with a classmate I had gone for a walk at the close of a day especially marked for brightness and beauty. Nature was preparing to adorn herself in her matchless robes of the Spring time. Passing on we reached a spot from which could be seen, in all his glory, the sun as he sank to rest. In mute admiration we stood to gaze. Slowly the shades of evening began to gather. As the sun sank lower and lower, until finally disappearing be-

low the horizon, the cloudless sky was bathed in a flood of reflected light; yet upon fields and trees were to be seen nought but sombre shadows.

And I could not restrain the thought, how true a picture of the earthly life — so full of lights and shadows! There come to us times when all seems dark about us; a terrible weight of grief presses heavily upon our hearts; yet, to the eye of faith lifted above and beyond, there is presented a splendor that is full and satisfying.

And has there not come to us to-day one of these times of mingled joy and sorrow? We meet in God's House beneath the shadow of a great affliction. A sorrow, touching each of us in varying degree, has fallen upon us. Nevertheless, as we view our beloved dead, we can thank God that bright spots do exist in the midst of this world of shadows, that the mass of human sadness is at times relieved by glimpses of unalloyed happiness and peace; for as we look we behold a body out of which, as from an earthly tabernacle, there has gone a soul to be forever with the Lord. Already this venerated and beloved servant of God has entered upon his reward; earth has been left behind with all its sin and suffering and trial.

As the successor of Dr. Spotswood in the pastorate of this church, it has fallen to my lot to conduct these funeral services, and to speak a few words appropriate to the occasion. This I can not but regard as in the light of a privilege — sad enough, it is true, but still a privilege. With you I would join in laying upon this casket my own tribute of personal respect and esteem; for in this death I feel that I too have been bereaved of a friendship that has never been otherwise than warm, and true, and helpful.

In my own settlement, a few months ago, as your pastor, Dr. Spotswood took the deepest interest. In communicating the fact of the call which it became his duty to moderate, he used these words — words which undoubtedly indicated in the plainest manner possible his abiding affection for the church in which he had accomplished such a blessed ministry: — "It gives me great pleasure to inform you that the call was not only unanimous but cordial. I sincerely hope that the Great Head of the Church may enable you to see your way clear to accept it. . . . After a long experience I can assure you that you will find this a pleasant charge, and a promising field of usefulness, and that you will meet

with a cordial reception." And well do I remember the heartfelt greeting with which he met me, in his own study, on the morning of my coming here to assume pastoral work. "I am glad you have come. May God richly bless you in all your labors for the good of this people. You will always find them kind and true." THAT greeting I shall ever cherish in the most grateful remembrance, being, as it is, among the most pleasant of all my memories. Surely, thrice blessed is any pastor who at the beginning of his ministry receives so genuine a welcome, and on whom rests such a happy benediction! *

Just three days ago he quietly and peacefully fell on sleep. And may we not say of him — adopting the words used by the apostle of himself— that he fought a good fight, that he kept the faith, that he finished his course? And what a *joyful* ending of the earthly career! Assured he certainly must have been of the fadeless crown which the Lord, the righteous Judge, gives to all them who love His appearing; and, entering into his Lord's presence, he has already received that crown as the divine acknowledgment of fidelity and love.

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*Here followed the facts in the life of Dr. Spotswood, which have been introduced into the preceding sketch.

When, very shortly after the coming of death, I was summoned to the house of mourning, as I looked upon the face from which had vanished every trace of struggle and pain, nothing being left but the calmness of an eternal rest, I was forcibly reminded of those beautiful words of another:

> "Oh, where are words to tell the joy unpriced
> Of the rich heart, that, breasting waves no more,
> Drifts thus to shore,
> Laden with peace and tending unto Christ?"

It was indeed the presence of death, but of death from which the Redeemer has taken the sting. Peace, blessed peace prevailed, and a faith which interpreted this dispensation of the Father as wise and good; and down upon us all there seemed to shine a light as from Heaven itself. The Comforter was there, sustaining and cheering the hearts that had been so sorely stricken.

As we think of this long and useful life just closed upon earth, our minds, I am sure, will instantly revert to this scripture, "I heard a voice from heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Here, unques-

tionably, are suggested two thoughts for our consolation: first, the thought of resting from labor, and, secondly, that of the undying results of labor.

We have been privileged to look upon a finished life,—a life in which the ministry of suffering has held its own appointed place; in which efforts for Christ and the good of souls have abounded, and that too without being in vain in the Lord. But now the hand that was ever ready to bless and to guide is motionless; the brain that ever delighted in the study of God's word, for the spiritual nourishment of believers, that rejoiced to plan for the extension of the Master's cause, is still; the discipline of life is ended; now there is no more sorrow, no more sin, no more death; for the former things have passed away. Hope has had a bright fruition, faith being changed into a glorious vision of God.

Yet while there has been granted rest from labor, we must not conclude that the work of God's servant is done. His works do follow him. Because we shall no more see this venerable form passing in and out among us; shall no more hear the voice, once so pleasant to us, we are not to suppose that the final stage has been reached, that

there is nothing beyond. For remember how great a power of multiplication there is in a holy life, even in such a ministry as we see here brought to a close among men. What of the hundreds of discourses delivered from this sacred desk, by so devoted a servant of the Lord during the generation past! What of the numberless prayers offered with and in behalf of others — the yearnings of one anxious to lead souls to Christ, to comfort and strengthen many in the time of sickness and deep affliction! What of the earnest entreaties, the faithful warnings, addressed to those in the ways of sin, whom he would have been glad to bring all the way to the Saviour! Are they lost forever? We can not believe it. But just as the good seed is cast into the soil, takes root, and springs up into abundant fruitfulness, so also may we say of these labors that have abounded in Christ. The toiler in the Master's Vineyard does not always live to see the completed results of his efforts. Of many a faithful pastor it may be affirmed that the day of his death witnesses the birth of not a few souls into the kingdom of grace. "The fruits of years of toil have ripened in that day when the workman laid aside his labors."

Shall this providence of God come to us and speak in vain? Oh, rather let the prayer ascend from our hearts to-day, that the Spirit of all grace may fully sanctify to each one this bereavement. If it were possible to reach with my voice the hearts of those who have so often heard the entreaties of this faithful pastor, and for whom he so importunately interceded and labored, I could only beg them to stop and give serious consideration to the duty to which they have been so frequently urged. To the very last his conscious thoughts were of the church he loved so well and served so long and faithfully. Will not you, my unbelieving friends, "let the dumb lips now speak to you in tones that shall prevail over your unbelief? Will you not let this cold heart quicken your purpose to live for God?" Ah, grand indeed, would be the termination of this earthly life if, under the divine blessing, "it might become the occasion of the conversion of some souls from sin, and their deliverance from eternal death."

But there remains another duty for us to perform. We must take these mortal remains and lay them in the grave. As we go forth bearing them lovingly we are strong in the hope and con-

fidence of Him who is the Resurrection and the Life. Thanks be unto God! we *know* in whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day.

We look away beyond the coffin and the grave, beyond the mists that so blind us, and the clouds that so gather about us, in this vale of tears into the glory and the joy of Heaven.

"The Eternity of the good is enflooded with beams of joy. What is death to the just? It is passing from darkness into the light. On this side the grave men are pilgrims; on that they are peaceful guests in the Inn of Perfect Rest. Here they are strangers; there they are sons. Here they are slaves of sin; there they are the Lord's freemen. Here they are ever-dying; there they have everlasting life. Here they are victims of pain, sorrow, of all human ills and weaknesses; there they shall renew their youth, they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint. Welcome then, welcome Eternity, made radiant for us by the redeeming work of Christ!"

The Rev. J. Howard Nixon, D. D., pastor of the Central Presbyterian Church, Wilmington, Del-

aware who had been requested by the family to participate in the services, then made the following address:

For more than fifty years Dr. Spotswood was a minister of the Gospel of Christ. Choosing this office in early youth, he fitted himself for the performance of its sacred duties by careful preparation. He devoted to it the time and strength of his ripening years, and pursued its duties with diligence and delight even down to old age. It seems fitting therefore that to the tribute which has just been offered to his worth as a man in all the relations of life, something should be added in respect to his character and standing as a minister of the Presbyterian Church.

In the absence of those who from much longer and more intimate association might better have discharged this service, I will venture to offer a few words expressive of the deep respect and affection with which he inspired his brethren in the ministry. Others, possessing a more intimate acquaintance, might have spoken with more fulness and more discrimination, but no one could bring to this service a more sincere regard.

And first of all, I am sure that all his brethren would bear testimony to the *blamelessness* of Dr. Spotswood's ministerial life. At first view this may not seem much to say, but rightly understood it means very much. In these days the ministerial office demands high qualifications, and among them personal excellence of varied character. Once the office was a shield from the arrows of criticism. The priest, it was thought, could do no wrong, at least none which a layman should presume to judge. *Now* this is all changed. Instead of protection from attack, it is almost an incitement to attack. If the minister does not honor his office, it now confers no honor upon him. He is a city set upon a hill, and conduct which would excite little comment in another, will bring discredit upon him. And the conception of character demanded by ministerial office, always high in the Presbyterian Church, has been steadily rising during the last fifty years. And it is a great thing to say truly, that he kept pace fully with the ever-increasing demands for excellence of every kind in those who bear this office. During more than eight years in which I have been his co-presbyter I have never heard the slightest criticism upon him by one of his brethren. I am sure

I express the feelings of those who have known him longest and most intimately, when I say that in simplicity of purpose, and purity of motive, and fidelity in service, he was as nearly blameless as the common imperfection of our nature enables any man to be. What he was here as a Pastor is written on your hearts. What he was among his brethren as a Presbyter I am sure we shall not soon forget.

Dr. Spotswood gained the entire respect of his brethren in the ministry by his complete equipment intellectually for his work. He was a well-taught theologian. The judgment of his brethren in this respect appears in the fact that for years he had been the chairman of the most important Committee of his Presbytery—the one charged with the examination in theology of candidates for the ministry. In every respect he was a thoroughly well informed Presbyterian Clergyman. Without a trace of intolerance or bigotry, he yet loved intensely and devotedly his Church. He understood her *doctrines*, and loved them because those were the forms in which God's truth had quickened his soul and nourished his Christian life and experience. He loved her *work*. All her benevolent enterprises were dear

to his heart, and he so commended them to his people that for years this church has been one of the most benevolent in the Presbytery. Perhaps one reason for this was that in this matter he not only asked others to give, but gave freely himself. He loved her *worship* in all its old simplicity. His whole life from early youth down to ripe old age was spent in her service with a zeal which was constant, if not flaming, and with an ability and fidelity which, if not dazzling and meteoric, was steady and clear like the sun which lights our path from year to year. No higher evidence of this can be found than the fact that for forty years in a community which has changed far less than most, he has retained an undiminished hold upon the confidence and interest of his people. No man could have done this who did not add to a blameless life the intellect and good sense needed in this work, together with those studious habits by which he could keep step in a fair degree with the rapid intellectual advance of the last generation.

To the confidence inspired by his blameless life and the respect won by his ability and attainments, was added a strong personal affection by those of his brethren who knew him best. This was due to

the kindliness and inbred courtesy of his nature. One needed not to be long or much with him to see how thoroughly this spirit ruled him. If I may be pardoned a personal allusion, I will say that more than twenty-eight years ago I spent a few days with him at a watering-place in Virginia. It was my first year in the ministry, and he was then the friend and peer of many of the ablest men in the Presbyterian Church, but if I had been one of them, he could not have been more cordial or more kind. The impression left was such that twenty years after when coming into his Presbytery, one of the pleasures I anticipated was a renewal of the long interrupted acquaintance, and in that satisfaction I have not been disappointed. To come into any intimate association with Dr. Spotswood was to love him. Those of our brethren who have known him longest and best are the ones who love him best. Intellect wins *respect*, but heart alone wins *affection*. He gave his brethren kind thoughts and sympathies, and they returned the gift. His presence in Presbytery always gave pleasure, and his absence will give a sense of loss in future gatherings to all those who have been with him in the past.

But the very completeness and symmetry of

Dr. Spotswood's character make any prolonged detail the more difficult. He was a well-rounded man, and so he touched life at many points, always with a kindly, gentle touch. I at least never noticed any sharp angles in his character. The blending of a clear and abiding sense of duty with constant kindliness of feeling, seems to me one of his most marked features. Several times since I have heard of his death, I have thought of the simple description given in Holy Scripture of Barnabas the Son of Consolation, "*He was a good man.*" When we have added to that he was a faithful minister of the Gospel of Christ what more need one wish to say?

His long, useful, faithful life has closed. But this is not the end of earth. The *good* men do, lives after them. Of those who die in the Lord the word is written, "their works do follow them." Long will be the train of holy influences which will follow these fifty years of faithful loving service. Think of the higher purposes, the purer motives, the better lives, his ministry has helped to form and guide! Think how these things will go on reproducing themselves in other hearts — in the children and friends of those whom he has led to, or aided in, their Christian life! Not time but eternity must de-

velop and measure these things. What a heritage of blessing in his pure good life for children and grandchildren! And for him, we may be sure that his parting spirit was gladdened with that welcome from his Lord, "Well done, good and faithful servant," which will be, for all who receive it, the passport to eternal joy. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Dan. 12: 3.)

After the above remarks the 147th Hymn was read,

> "When I survey the wondrous cross
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride,"

which being sung, and the benediction pronounced, the body was carried to the cemetery for burial in the family lot. The Rev. Alexander Proudfit, now pastor of the Second Presbyterian church, Baltimore, assisted the pastor of the church in the services at the grave; the former offering a fervent prayer, and the latter repeating a solemn committal service and pronouncing the benediction.

Slowly, sadly departed those who had accompanied these mortal remains, tenderly loved, to their final resting place on earth; sorrowing most of all that they should see his face no more.

"Until we meet again! That is the meaning
Of the familiar words that men repeat
At parting in the street.
Ah, yes, till then! but when death intervening
Rends us asunder, with what ceaseless pain
We wait for the again!

The friends who leave us do not feel the sorrow
Of parting, as we feel it, who must stay
Lamenting, day by day,
And knowing, when we wake upon the morrow,
We shall not find in its accustomed place
The one beloved face.

It were a double grief, if the departed
Being released from earth, should retain
A sense of earthly pain;
It were a double grief, if the true-hearted,
Who loved us here, should on the further shore
Remember us no more.

Believing, in the midst of our afflictions,
That death is a beginning, not an end,
We cry to them, and send

Farewells, that better might be called predictions,
Being foreshadowings of the future, thrown
Into the vast Unknown.

Faith overleaps the confines of our reason,
And if by faith, as in old times was said,
Women received their dead
Raised up to life, then only for a season
Our partings are, nor shall we wait in vain
Until we meet again!

HENRY W. LONGFELLOW.

III.

IT was said in the Sketch that Dr. Spotswood resigned the pastoral oversight of the New Castle church in the spring of 1883. On Saturday, the 24th of March, of that year, a congregational meeting was held to consider what action should be taken with respect to the proposed resignation. The conclusion arrived at is fully expressed in the following Resolutions:

WHEREAS, our beloved pastor, the Rev. Dr. Spotswood, on account of impaired physical health, has requested the congregation to unite with him in application to Presbytery for a dissolution of the pastoral relation so long existing, and

WHEREAS, in justice to him, and feeling the reasonableness of his request, we cannot with propriety oppose his wishes, therefore

Resolved, That while it would be our choice that he should retain the relation of *Pastor Emeritus* to the congregation, yet, in accordance with his decided preference, we are willing to join him in the aforesaid application to Presbytery.

Resolved, That we fully recognize and highly prize his long and faithful ministrations, and shall always cherish a remembrance of them with deep feelings of love and esteem.

Rev. W. W. TAYLOR,
Moderator of meeting.

W. J. FERRIS,
Secretary.

Mr. George W. Turner and David Stewart, jr., M. D., were chosen as the commissioners to represent the congregation in Presbytery.

At the spring meeting of the Presbytery, which was held in Middletown, Del., the resignation of Dr. Spotswood and the joint application for a dissolution of the pastoral relation were received and acted upon. A committee consisting of the Rev. J. Howard Nixon, D. D., and the Rev. W. W. Taylor, was appointed to prepare a paper in which might be suitably expressed the sentiments of the Presbytery in view of the dissolution. The report of that committee is given in the following:

In acceding to the joint request of the Rev. Dr. Spotswood and the New Castle church for the dissolution of the pastoral relation which has so long and so happily existed between them, the Presbytery desires to put on record its strong sense of the fidelity and godly sincerity with which, for forty-two years, our beloved brother has ministered to the charge over which so long ago the Holy Ghost made him an overseer; we thank God for all that he has done by His faithful servant to whom He has given grace to hold forth the Word of Life, to feed the flock of God in wisdom and kindness and true Christian sympathy, and to walk before his people in the purity and blamelessness of life which becomes every minister of the Gospel of Christ. We would further

express the hope that we may, in the good providence of God, long continue to have his presence and the aid of his counsels and prayers in the meetings of this body, and our prayer shall be that his last days may be cheered and crowned by special manifestations of the friendship of the Master, and and the love of the Spirit.

Resolved, That the stated clerk transmit to the Rev. Dr. Spotswood a copy of this resolution.

The following letter, written to Dr. Spotswood at this time, by a member of the church, reveals the strong hold he had gotten upon the affections of those to whom he had so long ministered. What is here so beautifully expressed may undoubtedly be taken as the voice of very many who, in this separation, experienced feelings of sorrow and regret.

In a time like this our feelings towards you are too tender to admit of our talking much on the subject, but I want to assure you of our unwavering affection. To us, as a family, you have not only been the loved and faithful pastor, but the dear, tried, and intimate friend—so closely associated with the dear ones who have preceded us to the Heavenly Home. You have always rejoiced with us in our joys, and wept with us in our times of sore bereavement, visited and prayed with us in our hours of sickness, and in the pulpit you have preached to us the pure gospel, giving us sound doctrine,

while in your going out and coming in, in our midst, you have set us the example of a Christian gentleman.

In the severance of this tie which so long bound us together, it is the greatest comfort to us to feel that we will still have you and your family with us. And earnestly we pray that your health may be restored, and that you may long be spared to us.

These words very feebly express our feelings of love and gratitude, but I know you will accept them as coming from *all* our hearts.

On Sabbath morning, Feb. 29th, but a little more than a week after the funeral services, the resolutions, here appended, were presented to the congregation at the close of divine service. These resolutions had been previously adopted by the Session, with the intention of submitting them for congregational action. They were read by Mr. William F. Lane, a Ruling Elder, after a few words of introduction by the pastor, and their unanimous adoption by a rising vote was followed by prayer and the apostolic benediction:

WHEREAS, it has pleased Almighty God to remove from us, by death, the Rev. J. B. Spotswood, D. D., who as our beloved pastor, ministered in this church for the period of forty years;

Resolved, 1st, That we recognize in this sad bereavement the hand of God. Submissively therefore would we bow before Him, knowing that He doeth all things well; and that He will overrule this providence for His own glory and our highest good.

Resolved, 2d, That we gladly witness to his fidelity as a pastor, and to the earnestness of his longing to be used for the advancement of the Divine glory, and the furtherance of the Master's cause and kingdom in the world.

Resolved, 3d, That while we feel deeply this loss, and sincerely lament it, we rejoice in the assurance that he has been taken to his unfailing reward, and that our loss is therefore his eternal gain.

Resolved, 4th, That his life as a Christian minister was always a power for good, in our community; that he was ever ready to do good as he had opportunity; and that, "he being dead, yet speaketh."

Resolved, 5th, That we sympathize most deeply with his beloved family in this sore bereavement; and would commend them affectionately to Him who has promised to be the Husband of the widow, and the Father of the fatherless.

Resolved, 6th, That a copy of these resolutions be sent to the family, and also be published in the leading journals of our Church.

In our seasons of affliction and sorrow the comfort and sympathy extended by loving friends is ever most acceptable. Even the Redeemer Himself, in His agony in the Garden, craved and looked

for the tender and sympathetic interest of the chosen three.

It is pleasant to think that the family of Dr. Spotswood, in their hour of heavy bereavement, had the satisfaction of knowing that unnumbered friends were deeply touched, and were commending them, daily, to the God of all comfort and consolation. Letters of condolence at once flowed in upon them almost unceasingly, proving indeed how exalted a place the departed husband and father had held and still held in the affections of the writers.

At the earnest solicitation of the Session, the use, in this Memorial, of a few of these letters has been permitted. They will serve the purpose — the chief purpose in mind — of showing the reader what was thought of Dr. Spotswood by those beyond his own parish and Presbytery.

Six letters are therefore offered to the reader, all of which, excepting the first, are addressed to Mrs. Spotswood. Their arrangement in the Memorial is according to the dates. The first is from the Rev. William Blackwood, D. D., LL. D., pastor of the Ninth Presbyterian church, Philadelphia, Pa., and is addressed to Dr. Spotswood's daughter Lucy, the wife of George Peirce, Esq., a prominent mem-

ber of the legal profession in Philadelphia. It is dated Feb. 19, 1885.

I am sure that you and all the members of your family give me credit for the deep heartfelt sympathy which I feel for you and for them in this season of sorrow. How common but how useless the expression, "Oh, you know he was so aged, or he was so long weakly and a sufferer, and this must be expected." Yes, it was expected, but, all the while, death is death, let it come at any age or after any preparation.

The vacancy, the yearning of the heart that can not be filled, the voice never to be heard again, the tender associations of years intensified by time suddenly ended,—but why enumerate? Ever since Eve looked on the face of her dead son, the soul has felt the loss that nature never can supply. Blessed be God, you have that which nature can not give, and which nothing can take away. A noble life has been ended by the removal of your dear father. Yes, a noble life, for he was great in his honesty, his simplicity, his earnestness, his freedom from guile, his faithfulness, his purity of aim in the work given him by the Master to do, and with what singleness of heart and persistency of effort he did that work was seen of all who knew him.

It is right that all who knew him in the sacred circle of a beloved home should mourn with a godly sorrow; but let it be a sorrow mingled with joy. His toil and work are ended, faith is no longer expectant, for all is now fruition. But I need not enlarge, for you know all these things. . . .

Will you commend me very tenderly to your dear

mother and your sisters? I think they all know how I loved and honored your dear father, and I wish they could feel how I deplore his loss. It has come very near to myself, for I am beginning to feel as if I were alone. I hope to see you on your return. God bless you. Ever lovingly,

WILLIAM BLACKWOOD.

The next letter is from the Rev. Asa Bullard, D. D., a Congregational pastor in Cambridgeport, Mass., and is dated Feb. 21, 1885. It will be seen from this letter that its writer and Dr. Humphrey of Louisville are two of the surviving college classmates of Dr. Spotswood. The friendship formed in student days continued, with ever increasing firmness, for upwards of sixty years!

I was greatly afflicted last evening to see, by my paper, that your dear husband and my greatly esteemed classmate has been called away from us. Only four names now stand on our college catalogue of the class of 1828, without the significant*. I received a most interesting letter from our dear friend, dated May 23, 1883, that I have just re-read. Last summer our classmate, Rev. Dr. E. P. Humphrey of Louisville, dined with me at my home, and we had a pleasant talk of our college days and of the few in our class still remaining. We spoke especially of Brother Spotswood . . . . . How strange that our friend should be released and called home when only *seventy-seven* years of age, and here I am spared, and if life is continued till the 26th of next month

I shall be *eighty-one*? No ten years of my life have I been in better health or able to work more easily than the past ten.

I most deeply sympathize with you, my respected friend, and with your children in this sore bereavement. But this dark cloud has such a *silver lining!* What a life of usefulness he has had! What warm friends have ever been round him! He has fought his good fight and is now receiving his eternal and glorious reward. You and your children are brought into a new relation to God. You can now receive some of the promises that were never before applicable to you. He is the God of the widow and the Father of the fatherless.

Please express to your children my sympathy for them in their bereavement, and accept for them and for yourself my best wishes and prayers that this bereavemement and "all things" may work together for your present and future welfare. Yours in sympathy and Christian regard,

ASA BULLARD.

Among the many letters received at this time, from old and tried friends, but few could have been more gratifying than that which is now presented from the Rev. W. C. Roberts, D. D., one of the Secretaries of the Board of Home Missions. It is written from 23 Centre Street, N. Y., and bears date of Feb. 27, 1885.

I was greatly pained to see in the paper, a few days ago, an announcement of the death of your dear husband. I

had not heard of his sickness, and therefore was not prepared for his departure. Death is a dread messenger. He severs so many tender ties, breaks up happy homes, and casts the air of sadness over so many bright faces. It will be impossible for me to think of New Castle, or even Delaware, without recalling the memory of the sainted dead.

I have looked upon Dr. Spotswood for twenty-five years as one of my dearest friends. He received me so cordially and treated me so kindly on my appearance in Delaware. He officiated at my ordination and installation. I shall never forget his words of encouragement. His treatment of me in his own loved home was courteous and affectionate. He has gone to his rest, and his memory is fragrant. Blessed is the church that has such men as the Spotswoods, the Backuses, and others of kindred spirits on her rolls! He has joined hundreds of his friends in Heaven.

How you will miss him in the home, in the social circle, and in the church! He has gone up higher. Servant of God, well done! He has left behind the Everlasting Arms on which you may lean, the sympathizing Saviour to be touched with the feeling of your infirmities, and the Spirit of consolation to comfort you during the remaining years of your lonely pilgrimage. I need not tell you which way you are now to turn for strength and consolation. My dear wife joins with me in assurance to you all of our deepest sympathy, our fervent prayers, and our richest benediction.

With kindest regards to the dear household, I remain,

Yours ever,

WM. C. ROBERTS.

Following this letter is one from the Rev. Thomas L. Janeway, D. D., of the Presbytery of Philadelphia Central. It is dated March 2, 1885.

I was grieved to hear of the loss of your dear husband and my old friend. I recall with melancholy pleasure my visits to your home in former days, when I used to preach on missions in his church. I had the utmost confidence in his clear-cut integrity and entire honesty, and I have always dwelt with pleasure on his character and the friendship he had for me. My old friends are dropping every one. May I be so blessed as to meet them in Heaven! God sustain and comfort you, be your Husband and Rock. Forty-one years in these shifting days is no mean honor, and full proof of the value set upon him by his people . . . . . I need not point to the believer's consolations in such a bereavement—you know them, blessed be our God. God bless and keep you and abundantly comfort you now in your desolation.

Yours in the hopes of the Gospel which he preached so long, THOMAS L. JANEWAY.

The next is from the venerable Rev. Edward P. Humphrey, D. D. LL. D., Pastor Emeritus, of Louisville, Kentucky, mention of whom has already been made. The date of this letter is March 4, 1885.

I have just received two newspapers from Delaware announcing the death of dear Dr. Spotswood. I had heard tha

he had resigned his pastoral charge, but I supposed that he was in comfortable health; so that I am startled as well as grieved when I think I shall not see him again in this life.

I offer to you and to your children the assurance of my warmest Christian sympathies. He was a *good* man, greatly beloved and honored by his brethren. In our college class he was a great favorite for his generous and noble qualities, and his manly Christian character. Only three or four of our class survive him; and we shall all feel his loss the more that so few of us are left.

I pray that our heavenly Father will sustain you in this deep affliction. You will be comforted by the confidence you have that he was a most faithful servant of our blessed Lord; and that he is now rejoicing in his presence with exceeding joy. O that my own last end might be like his! I loved him, and rejoice in all the good he has done, and in all the blessings which the Lord has bestowed upon his family. . .

Very faithfully yours,

EDWARD P. HUMPHREY.

The last letter to be presented is from the Rev. Peyton Harrison, an aged servant of the Lord, living in retirement in the city of Baltimore, and waiting patiently the summons to depart and to be with Christ. It is dated March 10, 1885.

I deeply sympathize with you and your daughters in the death of your husband and father.

Surely no family had ever stronger consolation in Christ!

Yet your tears must flow for your personal loss. I have known him for fifty years, and in all that time I have known or heard of no one act inconsistent with his pure character as a Christian minister. Yet it is not on *his* righteousness that we rest an assured hope of his salvation. His excellent character and irreproachable conduct were the fruit of the righteousness of *Christ* imputed to him by faith. This is the Rock on which alone we can safely build . . . . . In his death another old and esteemed friend has passed away. Few are left whom I have known and loved for a half century. I feel, as each falls, more and more the necessity of being also ready. We know not what we shall be, but we know that we shall be like him, for we shall see Him as He is.

With Christian love and sympathy, your friend and brother in Christ, PEYTON HARRISON.

"*And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:*

"*That ye be not slothful, but followers of them who through faith and patience inherit the promises.*" — Heb. vi: 11, 12.

THE END.